

THE REHEARSAL.

This Observator of No CHURCH. Of MOBB Principles. Their New-Old Method of Answering Books.

From Saturday November the 11th, to Saturday November the 18th. 1704.

Country-m. WHO art Thou, Master? Have I got a New Master.

Obs. It is no matter who I am. Am not I Observator?

Dostn't see? Thou'rt to follow the Horse, never mind the Rider. Is not the Observator Carry'd on, the same Volume, Numbers, and Days, where Tutchin left off. If he has left off. So that the Precious Volumes of the Observator will be kept up, and Complete, for the use of the Publick. I am only a Journey-man, to Carry on the Work, till Tutchin has past his Sentence. And he gives thee Notice in the Flying-Post of last Saturday, That he will Write his Observators again. We know of what Use the Observators have been to our Cause, in Spiriting up the Mobb, thro' the Nation. And we must not yet let them Fall. There will be no Notice taken, which of them were wrote by Touchin, and which not. Which I tell thee, Country-man, has been the Case, before this Time. As may be observ'd in the Different Strains of them. Some Sprinklings of Wit in some of them. Others (where Tutchin was left to Himself) so heavily Dull, full of Nasty Ribaldry and Billings-Gate, as Nauseated every Man of Common-Sense, or Probity. But in the Whole, it is a Party-Paper. And WE are Answerable for it. Therefore thou may'st go on. And Talk as Freely as Formerly.

Country-m. Then I take thine of last Saturday, N. 68. to be in Answer to my Rehearsal, N. 13. Where I speak of the Observator's RELIGION, and of his CHURCH. And ask thee again, in thyfore-said Observator, thus, Are you HIGH-CHURCH, or LOW-CHURCH, or freely speaking, are you of NO CHURCH? And thou Answer'dst, Those are Ensnaring Questions, Country-man; And I cannot give a Categorical Answer to any of them. The Meaning of which I take to be, if I can understand Common Sense, That thou art of NO CHURCH. And that it is Ensnaring to make thee speak out, and confess so much. Because it is not yet Grown Popular Enough! Which thou Hop'st to see in a short Time!

Then thou shift'st the Business of Church, and com'st to what thou call'st Religion in General. And tak'st thy rise from Heathen Rome. Whose Religion thou Command'st Extreamly! And mak'st Them a Pattern (tho' very unjustly) for a Toleration of all Religions which do not Hurt the State. It seems then thy Care is not much for their Souls? Or thou think'st that Salvation is well enough Secur'd in any Religion, even of Heathen Rome!

But did not Heathen Rome Persecute Christianity? Or, do'st thou think that the Principles of Christianity are Opposite to Government, even tho' in the Hands of Heathen Emperors? That sort of Christianity woud indeed have Given an Umbrage to the Roman Emperors, not to Give any Toleration to it. But the Christian Doctrine (in those Dark Times!) was Passive Obedience to the Height, even to Heathen Kings and Persecutors! They did not Consider, That we might come in time to have Christian-Popish-Principles.

Yet in this very Observator thou Plead'st for Liberty of Conscience, even to Papists that live Peaceably.

Obs. That is still Except Kings! They must not have that Liberty. We allow to our selves! For look ye, Country-man, OURS are Original Rights! And Kings but Derivative from US! Liberty and Property are only the Peoples. You never heard of the KING's Liberty and Property! And WE Limit and Tie up his Prerogative, as WE Please.

Thus WE Claim Occasional Conformity, as the Right of every Subject. But at the same time will not Allow it to the Crown. But have Ty'd even the House of Hannover (if ever they come) to Conformity, without any Occasional.

Kings may do Mischief with it. Therefore must not be Trusted with it! But the People never did any Harm in their Lives! or, if they do, may Forgive themselves, as being the Original Power! And if they Please, for Diversion, to Worry and Destroy one another, even to Half the Nation. Who can say unto THEM, What do ye? May they not do what they please with Themselves, and with their Own! Is not this Salus Populi? And is not that the Suprema Lex?

Country-m. What! To Destroy one another to the End of the Chapter!

Obs. Ay, to the End of the World! Rather than let Prerogative Blow upon a Hair of our Heads!

Country-m. Pray, Sir, Answer me one thing. What great Harm has come to England by the Arbitrariness of all her Kings, since William the Conqueror?

Obs. None that I know of, or not worth Naming. But I know what thou'dst be at. Thou woud'st bid me lay in the other Scale, the Barons-Wars, York and Lancaster, the late Revolution of Forty-one, &c. And then have me Compare, what the People have Suffer'd by the Arbitrariness of Kings; And what by the Rebellion of the People! But I won't Compare for thee. And what wilt thou do then?

Country-m. Then I must Compare by my self. And see where the Salus Populi is most safely Deposited, whether in Kings, withal their Faults; or in the Mobb, with all their Virtues!

Obs. But who knows what these Kings might have done, if they had not been Restraint'd by what thou call'st our Rebellions?

Country-m. Ay! Who knows indeed! Do'st thou Expect an Answer to the Night-Mare of Jealousies and Fears? Wilt thou oppose thy Mighty Bees, and which never have been in England, to All that We have seen and felt of Rebellion and Revolution? To the Hundreds of Thousands that have been Murder'd, and many more utterly Undone by Popular Commotions! Wilt thou Compare all these with a Favourite or Two (whom you generally Hate) Disgrac'd or Ruin'd by a King; or whatever you cou'd call a Grievance to the People, in all the Arbitrary and Illegal Acts of all our Kings (as I said) since Williams the Conqueror! Men must be Enchanted, before they can be Carry'd away with such Ridiculous Pretences, to Hunt after their own Ruin! Whence Rebellion is rightly call'd Witch-craft by God Himself. And

is not that the Case, when Dreams of what we never saw, that perswade Us out of our five senses, and our Reason and Experience to Boot ! And are Men thus Bewitch'd, thus PERNICIOUSLY Bewitch'd, to the ENDLESS Destruction of the People, in Sapping the Foundations of all Government, and laying Groundwork for Nothing but Eternal Revolution and Confusion, Making all Settlement, in what Form of Government soever, utterly Impracticable, by placing the Dernier Refort of all things in the Mobb, I say, are such Men to have what they call their full Liberty given them, to Propagate and Practise such Principles, let them call themselves of what Church or Denomination they please ?

These thou thy self, Master, hast Excepted, as being Hurtful, and most Dangerous to the State.

And how Thou, who wilt not Declare thy self of any Church, and so art of No Church, and Consequently woudst have No Church ESTABLISH'D; so how Thou art fit to Treat of Church Matters ; Especially Considering, That the Church with Us, as in all Nations, is a Part, and the Principal Part of the State, I leave thee to thy next to Resolve. And will now Prosecute the Subject we were last upon, a little further.

In my last I shew'd the Method of your Party towards Peace and Union. In sending out a Numerous Spawn of Poisonous Pamphlets against the Church. And then taking Equal Offence at their being Answer'd, or not Answer'd. Making Each a New Ground of Quarrel !

But as if the Daily Swarms of Pamphlets that come from Your Side (Ten to One in Number to those that are Wrote on the side of the Church) were not Sufficient, you have got a New-Old TRICK, to Reprint your old Libels, which have been Long since Answer'd, as New Books, and Cry out for New Answers to them.

In the Year 1660 (you Began Early, Immediately upon the Restoration) you Publish'd a Book with this Title, *The Interest of England, in the Matter of Religion, Unfolded in the solution of these Three Questions.*

1. Q. Whether the Presbyterian Party should in Justice, or Reason of State, be Rejected and Depressed, or Protected and Incouraged ?

2. Q. Whether the Presbyterian Party may be Protected and Incouraged, and the Episcopal not Deserter or Disobliged ?

3. Q. Whether the upholding of Both Parties, by a Just and Equal Accommodation, be not in it self more Desirable and more Agreeable to the State of England, than the Absolute exalting of the one Party, and the total Subversion of the other ?

Written by J. C.

This is the Title. And in the Year 1661, Sir Roger L'Estrange Wrote an Excellent Answer to it, well Known by the Name of THE HOLT CHEAT, proving from the undeniable Practices and Positions of the Presbyterians, that the Design of that Party, is, to Enslave both King and People, under the Mask of Religion. This was Wrote so Pointedly, and the Proofs so Undeniable, That the Party were not Able to Give any Answer to it. So that it went on, and Prevail'd, and in the Year 1682, Receiv'd a FOURTH Impression.

Notwithstanding of all which, the same Book thus Answer'd and Effectually Confuted, came out Again, in the Year 1702, under this Title, *Three Questions of Present Importance, modestly Resolv'd*. And the three forelaid Queries let down, with a small variation of some Words, but nothing in Substance. And this Year the same Book is come out Again, with the Former Title. But no Notice taken, That it is already Answer'd, past even THEIR Modesty to Reply ! No ! It is now a NEW, spick and span NEW Book ! See if any of the Church Party will Give it a NEW Answer ! That WE may laugh at them ! And if it should be less Pungent than That of Sir Roger's, We would Catch it the Advantage ! And, O ! How WE would Reply ! QUICK ! and SMART.

I call this a New-Old TRICK. For your Party have done Before. Cartwright the Arch Puritan in Q. Elizabeth's Reign wrote a Book, Endeavouring to Prove, That the Primitive Churches which had Bishops, were Parishes only, and not Diocesan. And that the Churches of each City were but one Diocesan Congregation. This was solidly and Learnedly Answer'd at that Time, so as to put an End to that Vain Pretence. A Friend of mine has the Answer ready to produce. There that Plea of the Dissenters lay Asleep, from that Time, till about 20 Years past, when Mr. Clarkson Wrote his *No Scripture Evidence for Diocesan Bishops*, wherein this Topic is again let up, and was taken as a New Discovery ! Which Occasion'd an Excellent Answer to him by Dr. Maurice, 18 or 19 Years ago. To which no Reply has been made to this Day. Nor I suppose ever will. Yet De Foe in *The Dissenters Answer to the High-Church Challenge*, Printed this Year 1704, p. 11. Names this Book of Clarkson's as not Answer'd, and Provokes any of the Church to Answer so Great a Man as he makes Clarkson, saying of him, That he was as much of both Gentleman and Scholar, as ever the Nation Bred ; And tho' a Dissenter, had the Honour to be Tutor to the Learned and most Excellent Dr. TILLOTSON, late Arch-bishop of CANTERBURY. Who is not much the Better for the Character of DE FOE. As we must suppose him not the Worse, for having been Bred up under such a Tutor ! And the Telling of it Here, was not meant for his Advantage. There are some sort of Folks, who Dirty every thing they Touch.

But among their Methods of Answering, the Chief is now be Forgot, which they Tell us out of *Machiavel*, in *The New Test of the Church of England's Honesty*, p. 2. That when Men Argue about Religion, if one side cannot Answer, it certainly ends in a Battle. Thus it Ended in the Reign of K. Charles I. And in the Reign of K. Charles II. in Scotland, where they had TWO Battels for it ; And a CONTINU'D Conspiracy, which Broke out every other Year in England. And thus they Attempted to End it in Q. Elizabeth's Time, even to Join and Concur with the JESUITES (who let them up) in opening the Door, and preparing the way to the SPANISH INVASION. As that Queen told her Parliament, by her Lord Chancellor PUCKERING. But she kept their Nails Close Pair'd, and Swords out of their Hands. She Trusted them not in Places of Power, or to have anything to do with the Administration of the Government. Who then Daily Expecting the Spanish Invasion, which soon after follow'd. This time of War, tho' against the most Bigotted, and then most Powerful Nation of Papists in the World, made the Wise Queen more Watchful over their Offspring the Puritans. She Commanded her Parliament to Give no Heed to the wearisome solicitations of the PURITANS, where withal the late Parliaments (lays my Lord Chancellor from the Queen) have been Exceedingly Importun'd. They have been Always Teaz'd of Parliaments.

In the same Speech it is told, That they had the same way of Answering Books, as they use now ; nor to mind what was Wrote against them, but Repeat their own Objections over and over again.

Obs. What Speech is that ? I never Heard on't before. Country-m. That's strange ! Why it is in a Book thou say'st thou hast Answer'd. It is Inserted in the second Part of that Libell call'd *Cassandra*, in the Appen. Num. 3. p. 84.

Obs. Yes, I have Answer'd it. But I never Read it. And I give a Good Reason for it in my Observator, That it is the worth Reading ! And I have Fill'd a How many Observators with all the Old and New-made ILL NAMES I cou'd think on, which I bestow upon the Author, some Few of which begin thy first Rehearsal, call'd only Observator, to put a Sham upon me ; And I conclude, That I wou'd have the Book Burnt, and the Author Hang'd. Wasn't that a full Answer ? And would have Prevented any Reply.

And this is the only Answer to be Given, as my Brother De Foe has Agreed with me, That We must Go to Battle, when We cannot otherwise Answer. And now we are Ready for it. Else, we wou'd not have Given this Publick Notice !

We have not been Able to say one word in Defence of our Mobb Original of Government, which is Attack'd in the First Part of *Cassandra* ; nor of thole Limitations of Coercion we wou'd have over the Crown ; Nor can we Deny them to be Inconsistent with Monarchy, and Contradictory to the Nature of Government in General, as well as our own Constitution, and the Laws of England, from the Beginning, and still in Being. We have Nothing to say to these things. And we will not be Content with Limitations of Concession, nor Understand our Laws in that Sense ; What then Can We Answer ? We must e'en to Battle ! As before said, The time is come ! We have had Provocation sufficient ! For, as De Foe Adds, as a Comment upon what he Quoted out of *Machiavel*, and may serve as an Answer to the Author of *Cassandra* ; It is most Natural, when the Tongue has done its utmost, to fall to Work with the Hand. Therefore I wou'd Advise that Gentleman, whose only Misfortune is to have too little Caution, that he wou'd never Clench an Argument so very Fast, as not to leave the Adversary one Corner to Creep out at ; for they then Immediately fall on him with their Heavy Cannon, &c. As you have it in *The New Test of the Church of England's Honesty*, p. 2.